

ΚΑΛΩΣ ΠΡΟΕΣΤΩΤΕΣ.

OR, A VIEW OF

Church-Government:

WHEREIN,

The proper *Church-Governors* are demonstrated;

THEIR

Office, Duty, Work and Employment,

With the Object thereof is declared, and
the Necessity of Obedience to them asserted:

IN A

SERMON

PREACHED

At WEST-MALLING, at a Visitation held
there by the Lord Bishop of *Rochester*,
for one Part of his DIOCESES:

Septemb. 16. 1662.

By JOHN STILEMAN M. A. Minister of the
Gospel, and *Vicar of Tunbridge in Kent.*

Imprimatur. Novemb. 17. 1662. M. Franck.

S. T. P. R. P. D. Epif. Lond. à sacr. Dom.

LONDON, Printed by T. R. for Thomas Peirpont
at the Sun in St. Paul's Church-yard. 1663.

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OF A VINE OF

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To the Right Reverend Father in God,

JOHN

By Divine Providence Lord Bishop of

ROCHESTER.

My most honoured *Diocesan*.

May it please your Lordship,



T would be a Confidence very easie to be
consisted of too arrogant presumption,
should I be so vain as to imagine any thing
of mine worthy, either of your Honours
hands, or the publick view. But your
Lordship having enjoyned me, the mean-
est of my Brethren, to preach before so learned an Auditory
upon so solemn an occasion; and my labours finding accep-
tance beyond their worth, some of my Brethren (who have
set a value upon them, above what I dare conceive to be
in them) earnestly solliciting Copies of me, (that I might
both satisfie their importunities, and withal ease my self

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of

Warner Dean of Litchfield
Obis 1666

The Epistle

of the trouble of Transcribing) I have adventured them to the Press; which being emitted, must now come under the various Censures of the world, wherein I can never hope that they should relish well with every Palate; nor can I expect, (such are the different humours of men) that they should generally find such candid Readers, as in the Pulpit they were blessed with judicious and ingenuous Hearers: And therefore they dare not go abroad, unless sheltered under the wings of some honourable Patron. Pardon me therefore (my Lord) if I presume to send them forth under the Umbrage of your Reverend Name; whose many expressions of Grace and Kindness to my unworthy self, have encouraged me to this Address; And who may by right, claim a special interest, both in all my labours, as mine Ordinary, to whom I am bound to be accountable for all my service in the Church; and peculiarly in these, as being performed by your Lordships special command. And if they shall be approved in your Lordships eye (which all, that know you, know to be most clear and piercing) I shall not have cause to suspect the Censures of any that are judicious; and others I shall not need to value. The Sermon (I confess) comes forth somewhat larger then it was preached, but not a jot altered in any material point; those who heard it, and shall now read it, will find it the same, though increased in some expressions and explanations, which were prepared, but the streights of time would not permit to be then spoken. In this and all my labours, my whole aim and design is, * to Follow the Truth in love, and to assert it with sobriety. It will be the rejoycing of my soul to see every one in their stations, the Clergy especially to maintain the honour of their places by an holy, humble, peaceable and blameless conversation, which is the main thing this Sermon drives at. The

Go-

* Ephes. 4. 15.

Dedicatory.

Government and Discipline of the Church of England, must be acknowledged excellent in its Constitution, and for the main and substance of it, exactly agreeable to the Primitive Pattern: It would revive me to see every particular Act and Exercise of it as blameless in all the subordinate Officers hands; Piety and Peace having their full encouragement; and all Sin and Impiety, Schism and Prophaneisms meeting with their proper Censures; that the Churches Judicatories may be revered of all, and despised of none.

It hath been a sorrow to my soul to see sometimes that high Censure of Excommunication so abused on slight and very trivial occasions, until I considered how an offence small in the beginning, was increased much by a superadded Contumacy, and the Ecclesiastical Court had no other way to vindicate it self from the contempt of such contumacious spirits, or to compel men to obey: And yet hath not this of late proved a sufficient remedy against the forwardness of perverse men, who slight even this, so far, as that by their own voluntary separations they prevent the Churches Censures, that the Church (as it may seem) shall not need to excommunicate them, who are *Αὐτομάται* * and do excommunicate themselves. It is my great expectation and hope, that when the right reverend Fathers of the Church, the Bishops of the upper, and the Reverend Clergy of the nether House of Convocation shall again assemble, some such effectual course will be found out to reduce men to, and preserve them in Peace and Order, that by a prudent exercise of Discipline in all parts thereof the honour of the Churches Judicatories may be preserved, and yet so high a Censure may not be debased to secular ends, nor on low and light occasions; that even those who have evil will at Sion, may see, and be forced to acknowledge,

* Tit. 3. 11.

The Epistle Dedicatory.

knowledge, that the Churches aim, is the spiritual and eternal Advantage of her Members; and not the worldly advantage of her Officers and Governours, whose eyes look not so low, as to a secular profit to themselves; and whose pious souls are cordially affected to, and only zealous for the real and proper interest of Christianity, viz. Piety and Peace in the Church.

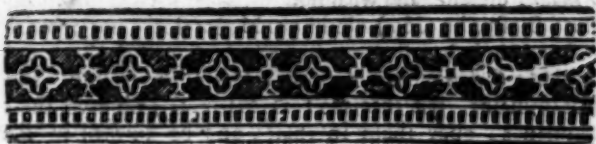
My Lord, I have only this one thing to beg, that you would not judge me in this, so vain as to presume to teach or direct so venerable Fathers; but only accept of this Address as a faithful expression of mine high observance of your Lordship; to whose judicious and paternal Censures, I readily submit my self, and all my labours. And as the Lord, who is the * Antient of days, hath already adorned your head with that, which the wisest of meer men did deservedly call, [*] A Crown of Glory, Gray hairs found in the way of Righteousness: So that he would add to your days a Nestors years, that this little Diocels may be still happy under your Lordships prudent and grave inspection: and when the time shall come that you must be gathered to your Fathers, that He will then translate you from your Throne in the Church on earth to a far more glorious Throne in the highest heavens, is, and shall still be the unfeigned Prayer of

* Dan. 7. 9.

[*] Pro. 16. 31.

From my Vicaridge Your Lordships in all
at Tunbridge, humble and due
Novemb. 10. 1662. Observance.

JOHN STILEMAN.



Καλῶς Προεστῶτες.

Heb. XIII. XVII.

Obeȳ them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you.



When I consider the work, and occasion of this meeting, I cannot but with confidence presume that we are all assembled with the voice of Joy and Praise; rejoycing in this day, that now through the goodnesse of God we see again the face of a Church in the beauty of Order.

It was a sad time with the Disciples, (a) when they were sailing; the winds raging, a storm increasing; and yet the Pilots sleeping. Such a dreadfull time, such a furious storm hath this poor Church felt; when her Pilots were not sleeping, but by a popular fury thrown out of the stern; and not the Hierarchy only, but the whole order of Ministry been forced to struggle with the most impetuous billowes, and to encounter with those strong oppositions, which have arisen. 1. Partly, from a Spirit of profaness, because men love not to be controuled, and therefore (b) hate those, who reprove in the gate. And 2. Partly, from a Spirit of pride schisme and arrogance, because men scorned to be taught. When the Devil would overthrow the Church, or Religion, it

(a) Mat. 8. 24,
25.

(b) Amos 5. 10.

it is his first work to oppose her *Bishops* and *Priests*, as *Anti-christian*, uselesse, and what not.

But (Blessed be God) Christ our Master sleeps not; but is awake to our help, hath rebuked the wind, and the seas, and restored a Calme: Now are the Pilots at the Helme, and what remains, but that we (as Mariners) observe their commands, obey them in their, and be diligent in the works of our own places, viz. That we observe the steps of the Church, the footsteps of the flock; that we attend on, and feed by the shepherds tents. And if ye wait there, ye are to bring not your body only, but your Soul; not the ear, but the Heart to receive and obey their word. And such is the Command of the Apostle here in the text;

Obey them that have the Rule over you, &c.

Our Apostle doth in this Chapter (as in the close of his Epistle) heap up many exhortations to divers duties of several natures, which have no necessary connexion: they are not like *Floriserta*, flowers bound up in a posie, but as growing severally in a garden: not like Pearls on a string; but as laid loose ypon a table, any one to be taken, as occasion requires: we have therefore no need to look for a dependance. They are an entire exhortation to a Christian carriage toward those, who rule over us in the Church (for of these ecclesiastical officers doth he here speak.)

Obey them that rule over you, and submit your selves, &c.

The Division
of the text.

In which words, I shall observe these two generalls,

1. A Command, or exhortation to a duty. And therein

1. An Act required, and that is double,

1. Πείθεσθαι, Obey, be perswaded by, and assent to their Words, Doctrins, and Commands.

2. Ὑποτάσθαι, Yeeld, Submit, to (c) Obey from the heart that τὸ νοῦν διδάχῃς, to be moulded, or framed by it; it is a spirituall obedienceto a spiritual word.

(c) Rom. 6. 17.

2. The

2. The *Object*, *nīs hēgēmōis ūmōn*, Your *Guides*, or *Rulers*; *qui gregi præsunt, & præsunt, ut Pastores.*

II. The *Motives* or *Reasons* inforcing the duty. Taken

1. *Ab Officio*. Ἀγρυπνεῖς γὰρ ὑπὲρ τῶν ψυχῶν ὑμῶν. Their care is for your *Souls*, they *Watch* ever and for them.

2. *A Necessario*. ὡς λόγον ἀποδοσέμεν. They must give account; of their *paines* with you, of your *carriage* to them.

3. *A Commmodo*. ἵνα μὴ χάρις τῷ το ποιῶσι. Your *obedience* is their *comfort*, and they shall then give account with *Joy*.

4. *Ab Incommodo*. If they must with grief say (as in the (d) prophet) *We have laboured in vain, we have spent our strength in vain and for nought*; This will be

1. *A Grief* to them. ἐμὴ στενάζουσα. As not (e) *groaning under a burden*, (viz. of sorrow) for your *sin*s and *miscarriages*; and though it be no other danger to them, for (f) *their work is with the Lord, and their reward with God*. Yet it will be

2. *A Damage* to you. ἀνεσιγὰς γὰρ ὑμῖν τῷ το. *Unprofitable*, it will not quit cost: it is a *melancholy*, or *Litotes*, ye will be much *damned* by it. Signifying, (g) *non sine propria salar is jactura pastoribus nos esse molestos, & immorigeros*: The *disobedience* of *People* is an *heart-grief* to their *Pastors*; but the *Damage* is their own.

These are the particulars; and now you see I have a large field to walk in, more before me than the time will allow me to speak to; yea such as my stammering tongue and too weak wit (I fear) is not able to handle as the matter deserves: but being enjoined this Task, I shall labour to answer those commands, and your expectations, so far as God shall enable me, and the time and your patience shall give leave; and suitably, I hope, in some measure to this present Assembly.

I shall begin with the

1. General, The *Duty* required, *Obedience to Governours* in the Church: *Obey them that have the rule over you*. Here I shall crave leave to handle the latter branch first: to find out the *GOVERNMENT* and *GOVERNORS*, their office, work, and employment:

Observe 1.

1. There is then in the Church a Government, and Governours. Officers set thereby God that must be obeyed: and it is indeed a kind of rebellion against God to deny or oppose them. Obey those that Rule. Where? in Politicks? yes, but that not of this place: but in Ecclesiasticks, such as watch not for your estates, liberties, lives; but your souls; who take care of your spiritual concerns: those Rulers mentioned Rom. 12. 8. (for civil Rulers come after, Ch. 13.) which (b) God hath set in his Church: those (i) nomothetes in christ, & presbiteros in christ: that are over you, that lead in the van, that command, and admonish, those (k) episcopos & presbiteros: it must be thus, for

(b) 1 Cor. 12.

28.

(i) 1 The1.5.

12.

(4) - 14m. 5.)

370

(1) I Cor. 14.

33.

God a God of
Order

Order.

(m) Tvdg.Ch.

17, 18, 19.

1

The Church a

The Church & City.

(n) Psal. 87.3.

(o) Eph. 2. 12.

(p) Eph. 2. 19.

(q) Phil. 3. 21.

(7) Eph. 2.19.

(3) Gal. 6.10.
A Family

11. 1. 1911/12.

At Aomori...

(1) Pfal. 84.7.

(v) Pfal. 1103

1. 1. 1.

1997

1. God is a *(1)* God not of confusion but of Peace, and will have therefore an Order in his house. Want of Government is the spring of Confusion, when some set up one way, some another: it is so in the civil state. The poor *Levite* found it so in *Israel* he hath no justice, till the whole land is in combustion; and all this for want of Government. There was no King in *Israel*: and that the like is the case of the Church without her Rulers, our late daies have given us too sad experience.

2. The Church is a *City*, a *Family*, an *Army*, a *Body* & it is (I say) i. A *City*, state, or *Commonwealth*; (n) *the City of God*; the (o) *Commonwealth of Israel*. We are (p) *Fellow Citizens*, and our life here is (q) *politicus*. Now Government is the soul of such a state; take away this the whole is ruined. 2. A *Family*, the (r) *Household of God*; the (s) *Household of faith*, there, must be rulers in a family, (if any where); *Equalitate nihil inaequalitas*; when *Lycurgus* was urged by one to establish a *Democracy* in *Sparta*, *Ede primum* (saith he) *in Domotua*, Begin at home, there would men soon see the mischief both of *Anarchy*, and *Patrimy*, and I am sure much more in Gods house. 3. An *Army*, *They go from strength to strength*, (t) *Heb. vii. 16* *Ab ubi in aduim*. Thy people shall be willing (o) *In the day of thy power*, when there seems to be an allusion to the mustering of an Army, and

and that in Decency and Order: *In the beauty of holiness*, such is *Jerusalem*, (w) *an Army*, a well marshalled army, with banners, and there we know is the straitest discipline; most absolute commands; and every one strictly enjoined his place and station. It is *Order* makes an Army terrible? This makes the enemies labour so much against the Governours and Ministers in the Church; for they know, Destroy this order, and the Church is ruined. 4. *A Body*, which the Apostle briefly hints in that, to the Romans, (x) *There are many members in one body, yet all have not the same office; so we being many are one body in Christ*. Which he more largely handles in his Epistle to the Corinthians. There we have *Head*, and *Members*, and among the parts, some to direct, as the eye; some to be directed as the hands, and feet, &c. Thus in the Church, the *Body of Christ*, some have one office, and place, some another.

A Body.

(x) Rom. 12.

4. 5.

(y) 1 Cor. 12.

12.

3. And the *Censures* to be exercised, which the Church is commanded, (z) *put away from among you*, (i. e.) Cut off by excommunication, that wicked person: and for which she is commended, (a) and willed again to restore the Penitent; these evidence, that there must be *Officers* to dispense them.

Censures necessary in the Church.

(z) 1 Cor. 5. ult.

(a) 1 Cor. 1.

The neglect of them reproved.

(b) 1 Cor. 5. 2.

(c) Rev. 2. 15.

16. (d) v. 19.

4. Neither would there be ground for those *staple* reprooves to the *Corinthians*, (b) for not casting out the incestuous; of the *Angel of Pergamus* (c) for tolerating the *Balaamites*, and *Nicolaitans*, or of *Thyatira* (d) for suffering that seducing *Prophetsse*, had not God set up such Governours in his Church, and given them power to Rule; and order the affairs thereof.

V. 1.

We may justly therefore wonder what should so beset the mindes of those, who would be thought Christians, that their hearts should be so averse to Government, and they be so easily stirred up to throw out their Rulers. We cannot but with horror look back to the years, that are past: Oh, where were the *ἡγούμενοι*, the *ἡποτάται*: when the hedge of Government, the fence of Religion was broken down; how did the subtle *Foxes* creep into the vineyard, and the

The necessity of Government

Will *Boar* destroy the *Vine*? Nature it self teacheth, that in every society, *Sacred* or *Civil*, there must be *Order* and *Government*: yet such is the corruption of men, that when the *Yoke* (though never so easie) is put upon them, their hearts rise against it, they would not be ruled. Whence is this frowardnesse and aversion? but either, 1. From a *Selfe-Love*, a love to base lusts, men are (e) *lovers of themselves* (i. e.) of carnal sensual selfe, and then *disobedient to Parents*, hate all *Governors*, because unwilling their lusts should be reformed: 2. or *Selfe-conceit*, every one thinks (as he in the *Comick*) *Consilii satis est in me mihi*; they are proud, and scorn to be taught; think that they know more, and can do better themselves, like *Solomons fool*, (f) *Wiser in their own conceit, then seven men that can render a reason*. 3. or, *Selfe-will*, they say *we are our own*, (g) *who shall controul us*. *Nolumus hunc regnare, We will not have such rule over us, We will not*, and all the reason is, because *We will not*. 4. or *Self-respect*: Men look at a vain repute to themselves, (i) *Most men seek their own things, and not the things of Christ*. They would be *Rulers, Governors, and Commanders* themselves; and take it as a discredit, that others should not so account them, when yet they have never well learned to hear, or to obey. But how shall we

Blessed be God (k) *He hath restored our judges as at the first, and our Governours as at the beginning*. Though the *Reines of Discipline* have been broken, and the bands of *Government* loosed; yet are they now repaired, and these *Reines* put into the proper hands. Now we see again the face of a *Bishop* visiting his *Church* and *Clergy*: Now we see the *Ministers* encouraged in their work that they may in peace watch over the *Souls* of the flock, and dispense the *mysteries of heaven* to them.

Let it then be our daily prayer, that God, who hath thus raised up the *Church* from the *Grave*, and restored her ancient *Discipline*, and *Fathers*, would please to go on to perfect our happiness, and preserve this *Order* and *Government* that it may continue to be: 1. A fence & support to the *Ordinances of God*, the *Administrations of grace*, God having

or-

ordained special Administrators for special Administrations; for special Ordinances, special Officers. 2. A fence to Religion, to keep out Errors & Heresies. 3. A Preservative of Purity, and Scurge of prophaneſſe. 4. An Hedge to the Church, to preserve the bands of Unity, and to make (1) Jerusalem as a City that is compact together, and keep off Schism and Division. We may look and tremble at the sad and dismal wracks of the Church, since this Union was broken: Some men glory in the name of Separation; but did they know and consider what it is, they would look upon it as *Res tremenda & horrenda*; when there cannot be found any one of the separate Congregations of England of a little standing, but which have fallen into most monstrous opinions; and innumerable subdivisions: hence *Arians*, *Socinians*, *Anabaptists*, *Familists*, *Quakers*, and what not. No wonder that so great a sin as Schisme, should be accompanied with so fearful Plagues.

(1) Psal. 122. 3

We have now seen a necessity of Government and Governors in the Church.

2. We are now to enquire, 1. Who are these Governors, and
2. What is their office and work.

1. The Officers and Governors to be obeyed, are called here *ἐπίσκοποι* in other places (m) *Πρεσβυτεροι*; *Πρεσβυτεροι*; sometimes *Επισκοποι*, sometimes *Πρεσβυτεροι*. The word is different; but, in the main, the persons and office are the same.

The Governors
who?

(m) Rom. 12. 8.
1 Thes. 5. 12.
Phil. 1. 1.
Act. 20. 28.
1 Tim. 5. 17.

3. The first and Primary Governors are the Bishops of the Church, these are the *Επισκοποι*, and these the *Presbyteri*, the Primary and proper Elders. In the beginning called *Apostles*, and (because they continued not in their persons but their successors) *Apostolical men* in the first age; and *Bishops* in the succeeding ages of the Church. These are they to whom St. Peter writes, (n) *ἡγουμένους ὑμῶν ὡς ὁ κύριος ἡ ἐκκλησία*. Such Elders then were they; as St. Peter himself was; he was but a fellow-Elder; such as they and no more then they, in that part of his *Apostolical office*, which was of standing and perpetual use in the Church, their work, as well as his, was, *ἐπισκοπεῖν*, (o) to oversee,

The Bishops.

(n) 1 Pet. 5. 1.

(o) 1 Pet. 5. 2.

The Proper Church-Governours.

(p) v. 2. 3.

(q) v. 5.

to Rule as Bishops over the flock, and there the Apostle seems to make an evident distinction, and impartiality in the Evangelicall Ministry? some (p) *Πρεσβυτεροι*, not so much in Age, as in Office, whose work was to feed, and Govern, *Ποιμανευ*, and *ἐπισκοποι*: some (q) *Νεωττοι*, which by Analogy to the former verses, I conceive, may well be interpreted to be, (not young in Age, or Novices in Christianity, but) Juniors in regard of Place and Office, who were *υποτασσουσαι*, to be under, or obey the Bishop in the Church, so that clearly there must be in the Clergy, both the *Πρεσβυτεροι*, or *Presbyteri*, The Bishops, or by what other name so ever they may fitly be called, for we stand not upon names but things; and the *υποτασσουσαι*, or *Subditi*, or *Subordinati*, the Subordinate Pastors, Priests, or Ministers (call them as you please) who in their places are to Govern and feed their peculiar flocks, yet to be under and obey their Bishop. The *νεωττοι* then in the text, in the first notion, are (as the learned Gronovius in another place notes) (x) *Qui in Ecclesia sublimiorem datis consecuti sunt gradum, ut Apostoli; & post eos Episcopi.*

(r) *Grot.* in
Liv. 22. 2.

2.
Presbyters, and
Particular

2. Next to these are the Particular Pastors of the several Congregations. These are also the standing officers in the Church, though to be under the Bishop, yet to Feed, Govern, and lead their flocks, and their work is also *ποιμανευ*, *ηγιδου*, and *προσκυδου* as the Scriptures evidence. Both these in their places and Stations must be included under the *νεωττοι* in the text. These have their place by Divine and Apostolicall institution.

3.
Pastors,
Others used by
the prudence of
Church,

And 3. Besides these, there are or may be many other particular officers, which though they have not such a particular expresse Divine institution, yet the Wisdom of the Church hath found them requisite, and at least Prudentially necessary for the assistance of these undoubted Pastors, and for the convenience of the severall administrations; which being established in an authority by the Law of the Church, or Kingdom, of which we are (such as amongst us the Chancellor, Archdeacon, &c. or other like officers in other Churches) they must by us be reckoned among these *νεωττοι* and accordingly to be obeyed in their places.

The Governours Office.

9

2. Having found the Officers, we are next to enquire their Work and employment. And the text will shew us several particulars worth noting, both 1. in their office, and 2. in the object of it.

The office of Governours.

1. In their Office, we have these four things remarkable, viz. their *Eminence*, *Precedence*, *Observance*, and *Conversance*.

Four things considerable in the work and office.

The first is *Eminence*. They are *over you*, a degree above (viz. in relation to matters of the Church) So are all Rulers over the Ruled: it is so in the State, (f.) let the Lord set a man over the Congregation, saith Moses as it is in the Church, (t) who is the wise Steward, (whom) the Lord shall make Ruler over his house: although they are all servants to the Lord of all, yet are some in Eminency over the rest: as the *Presbytery* and *Deacons* before mentioned. Yea even the *Deacons* are said to have some degree of Eminency: they purchase to themselves more authority and good degree, in selfe thus by rather to be understood than by their faithful diligence in that lower, they come to gain a higher degree in the Church. But however, this is clear in the Place of Governours, there is an *Eminence*.

1. Eminence.
(f) Num. 27.
16.
(t) Luk. 12. 42.

2. Which must engage us inferiours to yield that just Reverence that is due to our Superiours for their place. Take And

Use

Engaging. 1. Reverence in inferiours.

2. For us (my Brethren of the Clergy.) As we are *equivalents* to our flocks; and so have a degree of Eminency in that regard above them; so are we by this engaged to a care to preserve the *Dignity* of our office and Ministry: to walke worthy of our high calling; not by the vain pomp of this world, but in holy exact conversation; walking so much the more watchfully and warily, as much as we are above others in place, so must it be our care to be better in life. (f.)

2. Exemplary piety in the Governours.

We know the maxime in Law. *In dignitate qui peccat, peccat amplius*; thus was *Elies* sin aggravated by the eminence of his place. (u) I Chose thy fathers house: not that I chose to be a Priest—Why should I be my sacrifices? &c. And ye know also

(u) 1 Sam. 2.
27. 29.

flainga

Quo

Quo major dignitas, eo major deformitas. Sin in a Minister, is like a Wenn not on the foot, or hand; but in the face or over the eyes. *Sedes Summa, et vita ima*, are ill-matched.

And we certainly have more eyes upon us, our faults are more conspicuous then any; as a black spot upon a white robe, *ἰδὺν ὁ λαμπερὸς ὁ σκόλο περιφανέστερος*. In a valley, things may be hid, and not seen untill we come upon them: but ye (x) (if any) are the light of the world: a City set upon an hill cannot be hid. *Soli latere si licet, Regi (adde Episcopo, Clero) licet.* And besides all this,

We may be sure, our faults will be more observed then all our abilities, pains, and good actions whatsoever. The glory and brightnesse of the Sun passeth all the year little noted: but one Eclipse calls the eyes of all to behold and observe it.

Thus the general holy example, eminent preaching of Ministers may be seen; but is little observed: but every one is ready to take notice of the least aberration; that they may have something, wherewith to put off our rebukes; or by our example encourage and sooth up themselves in their sins; or take occasion to blaspheme or reproach our function. As therefore we are in place of Eminence, so let it be our care to maintain the honour of our place by an holy and blamelesse conversation.

2.
Precedence.

2 The next considerable in this office, is *ἡγεσις* Precedence to go before, and to lead the flock: for this is *ἡγεσις* it is *vox castrensis*: but used of Publick persons, whether in the Camp, City, or Church: and this *ἡγεσις* (ye know) answer to the Heb: דּוּחַ *Dux, Praesul, Antistes*. As the Prince hath Precedence in Civil things; the Captain in Military: So the Priest in Sacred. The Bishop as *Leivtennat General* under Christ, who alone is (γ) *Ἀρχιεπίσκοπος* the Chief-Captain: and the *Presbyters*, as inferior Captains, and subordinate leaders, who are to set themselves in the Front or Fore-ward of their severall Charges, and manfully marching before the Church, encouraging all to follow with like valour & diligence in the Christian Warfare against

The Governors office,

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against the World, the Flesh, and the Devill.

We have also in the Scripture another Metaphor much to the same purpose, (2.) *let the Lord of the Spirits* (saith Moses) *set a man over the Congregation, that he may go out before them and come in before them; to lead them out, and to bring them in; that they may not be as sheep having no sheephord*: alluding to the Custome of those Eastern Countries, not (as with us) to drive the sheep, but to go before and lead them, to which custome also our Saviour alludes, (a) *the sheep hearing, & knowing the voyce of their own sheephord do follow him*. Thus Rulers are *Leaders*; it is so in (b) *Political*; it is so in *Ecclesiasticals*, *Prophets*, *Bishops*, *Priests*, are such *Leaders*, *Pastors*, *Guides*, as the Scriptures in many places shew. Which Precedence is not so much in Civill respects, (c) *taking the upper hand*, &c. as a going before others in a way of Doctrin, Direction, Circumspect Walking, and the example of an holy life: this is the only way to vindicate both our persons and Ministry from contempt, and to gain a Credit, and a Repute to both, by being (d) *examples in Word, in Conversation, in Charity, in Spirit in Faith and Purity*, (e) *Patrons of good Works*, (f) *not as Domineerings Lords* (for it is not the Title of *Κύριος* but the abuse of power, *αταξικου*, which is there condemned) but as *examples to the flock*.

This Precedence now must teach us a double duty.

1. *Diligence in study*, to know the way, workes and will of God. To get our own eyes enlightened, and to keep them open: Our selves must first learn, and be sufficiently furnished with a stock of divine knowledge, ere we can teach and instruct others. It is sad with the Church, when men will undertake to be teachers, who themselves have not learned the mysteries of faith, and principles of this Doctrin of God, & *prins effundere, quam infundi volunt*. If we undertake to be guides, be sure first that we see well, (g) *if the blind lead the blind, ye know the danger of both*. Let us not then be strangers to our studies, but be earnest by Study, Meditation and Prayer to gaine an higher measure of knowledge, a deeper and farther in-

C

sight

(2) Num. 27.
16. 11.

(a) 1 Joh. 10.
8.

(b) Isa. 3. 12.

(c) Mat. 23. 6. 7

(d) 1 Tim. 4. 12

(e) Tit. 2. 7.

(f) 1 Pet. 5. 3.

Use.
Engaging.

1.
Diligence in
study.

(g) Mat. 15. 14.

The Governors Office.

- fight into the mysteries of the Gospell. Those who are to teach others; should know more then others, we must be $\Delta\delta\alpha\lambda\iota\sigma\iota\sigma\iota\sigma$, (h) apt and ready to teach, that is our office; then we must be $\Delta\delta\alpha\lambda\iota\sigma\iota$ learned, that we may be able to perform it (i) give attendance first to Reading, then to Exhortation, and Doctrine.
- (i) 1 Tim. 4. 13. 2. Holinesse of life. 2. Holinesse of life, if we are Guides, we must take the more care that we go not out of the way, least by our mis-carriage we draw others into perdition. True it is, our examples are no Rule for others to follow in evill courtes, nor will it be a plea for any to justify sin, here Christs rule must hold (k) do as they say, but do not after their evill works. Yet when men are so prone *exemplo vivere*, especially by the examples of their Leaders; who (as Seneca observes) *plus exemplo quam peccato nocent*, there cannot but be by our evill examples too great occasion of sin to the flock. And it will be a sad account that we shall make, when God shall say, (l) *Qui ducunt te, seducunt te*; and it shall appear that we not onely fall our selves, but like the Devil, or first falling Angel (to which there seemes to be an allusion in the (m) Apocalypse) draw thousands also down after us. Are we Guides? then it must be our care that we turn not to the right hand or to the left, but (n) keep our feet from evill. We must be examples in faith, Charity, Purity, &c. If examples, then must we strive to be the best, and most perfect, in a more refined life, and higher purity of Conversation. As we are by our places brought nearer to God; so in our lives should we strive to be more like unto God.

2.
(o) Greg. Nazjz.
in Apologet.

Excellent is that passage of that holy (o) Gregorius; $\delta\upsilon\ \mu\acute{\eta}\ \kappa\alpha\tau\alpha\ \delta\epsilon\iota\mu\acute{o}\nu\omicron\nu\ \tau\omicron\upsilon\sigma\iota\ \pi\alpha\upsilon\sigma\iota\delta\epsilon\mu\acute{o}\nu\omicron\nu$ — When we are entrusted with this place and office by God, it is not enough, that we are not wicked (for this is to be abhorred in the lowest of the people) but it must be our endeavour to be more above them in piety and goodnesse, then we are in place and office: to account it nothing that we excell them in dignity; but to account it our shame and losse, if we in all things answer not that honor, place and employment, to which we are called:

we must not think τὰ αὐτὰ μέτρον ἀεὶ ἔχειν, the same measure fits every person; there is not the same age or strength of all nor the same nature of every Creature, nor the same quality of every Earth; nor the same beauty and lustre of every star, &c. It is the sin of private and the meanest Christians to do that which is evil; but of the Minister, Guide, and Leader in the Church it is required, ἵνα ᾖ τὸ καλὸν προβαίνειν, to be the best, and to proceed still, and proceed in that which is good.

3. The next remarkable in this office is ἐπισκοπὴ, or (according to the word in the text) Ὠρηγία, *Watch-observance*, or *Observance*, and *oversight*. Ὠρηγία γὰρ *Insonnem nossem ducunt vigiles*: the word is Emphatically, as if they took ἢ ὥν not a wink of sleep. The Metaphor is easie, their work is the work of *Watchmen* (p) Son of man (faith God) *I have made thee a watchman to the house of Israel*; and this Metaphor shewes their work. 1. They are στα-τήν, to stand in the *Watch-Tower*, as *Centinels*, to prevent danger from without, to declare when the enemy cometh. 2. *Επισκοπῆν* to *Oversee* the flock, to prevent their carelesnesse within; that men sleep not, or neglect their duty. Both these doth the Apostle mean in that charge which he gives in his last far-well at *Mileum*, to the *Elders* or *Bishop* of *Ephesus*. viz. to *Timothy* the then *Bishop* (as may well be judged) of that *Metropolis*, and the other inferior *Bishops* under him: and if particular *Presbyters* were there, the charge is the same to them in their severall stations. (q) *Wolves will enter in, therefore watch and take heed to your selves and to all the flock, over which the holy Ghost hath made you, ἐπισκόπους, Bishops, (i. e.) inspectors, or overseers.* And now this *Watch* is.

1. *A watch for the flock*: in a carefull foresight, to prevent the danger that might acree to their souls by any that come among them, whether by error, or *prophanesse*, that they may avoyd them. As *Watchmen*, if they see a (r) *Sword coming in judgment from God*, they must blow the *Trumpet* and warne men, that they may repent of sin and avoyd the stroke. If they see (s) *Wolves enter*

3. *Observance.*

[p] Ezek. 3. 17.

[q] Act. 20. 28. 29. 30.

1. In a watch for the flock.

[r] Ezek. 33. 1

[s] Act. 20. 28.

The Governours Office,

the fold, Hereticks enter the Church, they must give notice, and take care of the Church against them. *Hirelings* (1) *Joh. 10. 12, 13.* *He* when the wolf comes; but it is the *Pastors* work to watch, and defend the fold; they must attend, that Foxes creep not into the vineyard; nor weeds grow in the Garden; nor Schisme, Heresie, or Prophanesie in the Church of God.

2.
A watch over
the Flock.

2. A watch over the flock, and so much is also signified in this *ἡμετέραν ψυχάν*, a carefull Oversight, to look to them, and keep them awake in their duties, that they sleep not in sin or security, but awaken by Repentance, and keep awake. It is the work of the *Pastors*, to take notice of the lives and conversations of the people. As *Physicians* are to observe *bodies and diseases*: so is the *Minister* to observe *souls and sins*, that they may apply suitable remedies: for this reason it is, among others, (*viz.* that there may be this carefull inspection, and the single *Pastor* not being able to take notice, of or a personal inspection into every particular) that the wisdom of the Church hath thought fit to joyn others, in the respective *Parishes*, to assist the *Minister*, (the *Church-wardens*, I mean, who, did they conscientiously discharge their places, and perform the works which the Church hath put upon them, there would be no place for, or want of such an officer as a *Lay-Elder* in every Church, which some of late have so much stickled for.) These by their constant dealings with the people, having more and better opportunities to look into their lives, are then to acquaint the *Bishop*, or the Proper Governours, and *Pastors* with them, that they may act as becomes watchmen. It is every Christians office, in charity, to consider one another, to provoke to love, and to good works, it is theirs, in Duty; that the watchmen may see, that men live as becometh Christians. The end of which Inspection is, not to exercise a Dominion for the honour or profit of our selves, but for the edification and advantage of the flock, *viz.*

The end of this
watch.

1.
To prevent sin.

(v) Eph. 5. 14.

1. To prevent sin, to keep men awake: as persons set to watch a sick man after some Potion, where sleep would be dangerous. Sin is the (v) sleep of the soul; we are then to warn, that men sin not: or if they sin, then

2. To

Work and Duty.

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2. To awaken and rouse men from sin. By repentance men awake: and it is the watchmans work, by Doctrine, Exhortation, Admonition, Rebuke, Discipline and Censures to bring men to Repentance, that they may be saved. *Bishops* are the *Angels* of the severall Churches, who as they must be (x) *watchfull*, and rouse up themselves; so must they quicken others also, and so strengthen the things that are ready to dye. (y) *If any be overtaken in a fault, ye which are spiritual, (i.e.)* who have attained to greater measures, especially if in place and office, Take, Raile, Restore such a man: This also must teach us,

1.
To Raile from
sin, by Repen-
tance.

(x) Revel. 3. 2.
(y) Gal 6. 1.

Karap. 7. vrs.

3. A care for our selves. How can we watch over, or for others, if we keep not our own souls awake. That command of Christ, which is given to one, is given (z) to all, *Watch*; but especially in our places. Who will set a drowsy spirit to watch others: *Why sleep ye?* saith Christ to his Disciples. We are *Shepherds*, if we sleep, who shall look to the Flock? or how can we keep others waking? Our first care then must be for our selves. (a) Take heed to your selves first, then to the flock: first (b) to thy self, then to thy doctrine, and this is the way to save both our selves and them that hear us. Otherwise, though by our doctrine, we may be a means to save others; yet by our workes we shall damn our selves: and (as *Nazianzen* makes the comparison) prove but as the *water* used in *Baptisme*, a seal of life to others, but it self afterwards running into the sink. This made *St Paul* so carefull of himself, (c) To keep down his body, so that, when he preached to others, himself might not become a cast-away: this done, our next care must be

Use.
To engage.

1.
A care for
themselves.
(z) Mar. 13. 37.

(a) Act. 20. 28.

(b) 1 Tim. 4. 12.

(c) 1 Cor. 9. 27.

2. A tender care of the Flocke under our charge. Their souls lie at stake: if the shepherd be carelesse, the sheep must perish: if the centinels sleep, the city will be surpris'd: if we be idle, not diligent in the workes of our place, to watch and warn, the enemies get advantage; Hereticks creep into the Church; sin steals upon the souls of men; and People dye for want of knowledge: if they sin, and continue; and die, they dye in their own sin; but if in it they perish

2.
A care for the
Flock.

(d) Ezck. 33. 1-10. perish through our neglect, their (d) blood will lie on our heads, and be required at our hands; but if we warn them and do our duty, whatsoever the event or successe be to them, we have *Delivered our own souls*. This is our third work *Inspection*, and *Observance*.

4. The fourth and last considerable in this office is *ἡγεμονία*: Governance: *Hierarchia*, A sacred jurisdiction; they are *ἡγούμενοι*, to be obeyed and submitted to. I need not cite those many texts (e) wherein they are called *ἐπιστάται* and *προσώπια*: words of Rule and Authority. There is a Governance, in the Venerable Bishops, who are *ἐπισκοπῆντες* to have the rule and oversight as, of the flock, so of the *κλήρω*, the Clergy also, (as the *Antithesis* in St. Peter must infer,) (f) *ἐπισκοπῆντες* — *Μὴ ὡς κατακυριεύοντες ἡσυχῶν, ἀλλὰ ὡς τὸ ποιμενίσαι*. A Government, which is not Despotical, or Magisterial, for the benefit of themselves; not Lordlike or Domineering; no, they claime it not, they exercise it not: but, *Paternal*, and *Pastoral*, for the benefit of the Church, and salvation of souls: not as (g) *Lords* or *Masters* over them; but, as *Pastors*, *Brethren*, *Fathers*, over the several *Presbyters*, and *people*. Under these, The *Presbyters* also (though subordinate to the Bishops, as *Subjects*, shall I say, nay rather as *Sons*, or *Brethren* in subordination to obey them as *Fathers*; yet) to Govern their respective flocks; not Commanding with Dominion; but Feeding, Teaching; so Ruling (h) with *Charity*, and all possible (i) *Meeknesse*, and *Gentlenesse*, with all (k) *Long-suffering* and patience, and yet with an holy (l) *Authority* also, *μετὰ πᾶσις ὁμ ταῦν*. Now though we consider the Bishop as distinct from, because in this point of Government superiour to other *Presbyters*; yet the happinesse of a Church very much consisteth in the sweet harmony and consent between these two; the one Ruling as a Father, the other obeying as sons and Brethren, and yet Both together exercising a Governance in the Church; A Reverend *Episcopacy* presiding, assisted with a pious subordinate *Presbytery*, which the scriptures Warrant, the lawes of our Church establish; (nor do any, that I know, claime any other Authority) I shall not divide them, but only consider where this Government, which they

they thus exercise, doth consist, viz. Chiefly in these four things.

1. *Admonition*, this is one of their works, they labour, and are over — (m) ἐν ἀρετῇ and admonish; it is an Apostolical charge: If any obey not — (n) Mark such a man, yet count him not presently an enemy, but ὑπετάτω αἰς ἀδελφόν, Admonish him as a brother. And there must proceed, μὴ ἐν δόξῃ *reproval*, (o) One and another Admonition, before there be a passing to severer Censures. Such mild and meek ways being first to be used; as *Chirurgeons* are not to use *Corratives*, or *Cauterics*, where gentler Remedies will serve the turn. The first work is ἀναρτίσθαι, (p) gently and tenderly To bind up the broken joint, and restore the dislocated member: but if this *Admonition* prevails not, then must be added,

2. *Sharpe Reprehension*: When gentle Plaisters do no good, *Cauterics* and sharper Remedies must be applied: (q) ἐν ὀργῇ τῇ, if any be overtaken, or surprised, use him in such a case with all possible lenity: but, ἐν ὀργῇ, if a man overtake sin, there must be another course: (r) Use some tenderly, ἐλεῖν, with all compassion, distinguishing between sinners; but others save, ἐκ πῶς, pluck them out by an holy severity, that they may be afraid to sin. ἐλεῖτε ἀποτόμως, (s) Rebuke them sharply, or cuttingly, in love to their souls, that they may be saved. And if such *Rebukes* prevail not, the Church must put forth her power in,

3. *Ecclesiastical Censures*: (t) When men sin openly, rebuke them before all, that others may fear. When there is an open Scandal, there must be a publick Censure. (u) σημειῖν, Note that man; set a brand upon him, that he may be brought to shame. When *Private Rebukes* avail not, a publick Censure must succeed; and if this prevails not, it makes way for,

4. The last; *Cutting off*, or *Casting out* of the Church by *Excommunication*: This is the highest Censure, and the last which the Church must, or can use, and that but in the highest Cases. Men cut not off a limb for a light spot, or little

This exercised
1. In *Admonition*
2.
(m) 1 Thes. 5.
13.
[a] 2 Thes. 3. 10.
(o) Tit. 3. 10.

(p) Gal. 6. 1.

2. Rebuke.
(q) Gal. 6. 1.

(r) Jud. 22. 23.

(s) Tit. 1. 13.

3. Censures.
(t) 1 Tim. 5. 20.
(u) 2 Thes. 3.
14.

4. Excision, or
Excommunication.

Excommunication where needful,

little irregularity; nor should the Church cast out and excommunicate for trivial offences: Nor do they cut off a member, when it may be otherwise cured; but when gangrened, or there is no hope; when apparent danger, — *Ne pars sincera trahatur*: so, in the Church, would any means else reform a soul, it would be high uncharitableness to cut him off. Were I worthy to advice our *Venerable Fathers*, who sit at the Stern, I should make it mine earnest Request for the Church, that no Court might pass this Censure, but upon very great cause, when this sin is notoriously scandalous to deserve it, and there is no means else to reform it; and with the greatest regret and sorrow for the sinner, as we would mourn for the death of a Brother, or be afflicted at the cutting off a limb from our bodies. When upon every light occasion the Church shall proceed to Abscission; it will make her Courts ridiculous, her Censures scorned, and the enemies of the Church to slight that, which if well managed, would fill them with shame and horror, and awaken them to seek her peace. But when the Scandal is notorious, (and it is so, not only, when the sin is highly enormous at the first, but when it growes to it by degrees: The sin may be light in the beginning, and the offence small at first, yet when men shall either persist notwithstanding all fair means to reform them; or shall despise the power of the Church, and to their first offence add a proud presumptuous Contumacy, against the Laws of the Church, this now growes highly scandalous, which before might have been passed over with a light hand.) when (I say) the Scandal is thus notorious, (whether from the nature of the crime, or by a superadded Contumacy) the Church is offended; when it is matter of ill example, and danger to others; when all means of Admonition, Rebuke, and other Censures are used, and none do good, but the sinner remains incorrigible; then let him be *Cast out*, for the humbling of himself, and cleansing the Church. If

(x) Tit. 3. 10. *one and a second warning will not reclaim an Heretick, then*
 (y) 1 Cor. 5. ult. *cast him out*: if there be an *Incestuous Corinthian*, and he continue so: *ἐξελθὲν καὶ ἀμώγετο*, (y) *Cast off*

And for what Use and End.

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off, (viz. By Excommunication) That wicked person from among you. Even nature teacheth this, in the body natural, *Immedicabile vulnus ense recidendum* —; In Politick bodies, there is a power to take in, and cast out of civil Societies: The same reason holds in the Church, where the sin and danger is so much the greater, as much as the Concerns of the Soul, are above the Concerns of the Body. If a private person, after all means, may estrange himself from such an one, (x) as an Heathen or Publican; much more may a Church, where the Offence is greater, as much as a wrong done to a Community, transcends an Injury to a private person. Yea there is an higher end in Excommunication, then there can be in cutting off a natural member, or throwing one out of a civil society: For in either of these the end is but to preserve the Body from death, or the Society from ruine. But in this, as it is, 1. To free the Church from Infection, because (a) *A little leaven leaveneth the whole lump*; and thereby (b) *Many others might be defiled*,

(z) Mat. 18.

16, 17

The ends of Excommunication.

1. To cleanse the Church.

(a) 1 Cor. 5. 6.

(b) Heb. 12. 15

Grex totus in agris unus scabies cadit.

And, 2. To vindicate the Churches Purity and Christianity from the Reproaches of her Enemies, that the world may see, that neither doth the Church own such rotten members, nor our Religion countenance a wicked life. So, 3. It mainly looks to the sinner himself, for though it be a Censure of the greatest severity, excluding the sinner from the Communion and Blessings of the Church, yea from Heaven too, until he repent: What being thus bound on earth, Clive non errante, (c) being as certainly bound in Heaven: Yet it carries in it the greatest Charity to the sinners Soul, the end being not to destroy, but to save: that as by a dreadful thunder-bolt he may be stricken with fear and horror, and awakened to Repentance; and by this means, being sensible of his desperate condition, learn to sin no more. For this end are (d) *Hymeneus and Alexander delivered unto Satan, ἵνα παίδευθῶσι καὶ ἴστανται*, That they may learn (as being by this instructed) not to blaspheme. The end being no other, but that through the sinners Repentance, (x) *The Spirit may be saved in the day of the Lord Jesus.*

2. To vindicate Christianity.

3. To humble, and to save the sinner.

(c) Mat 18.

18.

John 10. 23.

(d) 1 Tim. 5.

20.

D

This

Governours how to carry

This also may teach us, *My Brethren of the Clergy*, a double Duty :

Use

To engage Governours,

1. To be holy themselves,

I. We are as *Governours* of the Flock in our places to *Admonish, Rebuke, &c.* How careful should we be then to keep our selves free from that which we reprove in others? *Quod dictum vñ alteri, dic prius tibi.* How can we hope that others should hear us admonish them, when we shall be as the *Lute*, making sweet Musick to others, but will hear nothing our selves? *Unde tibi facies?* With what face can we reprove, when our selves are more, or equally guilty? When we do well, and preach by our *Lives*, as well as our Doctrine, we may gain (e) *τολμήν μάρτυρας*, great boldness, and use freedom of speech in any Reproof, when we can challenge the world, as Christ doth the Jews; (f) *Which of you can convince me of Sin?* And as Samuel, when he would effectually reprove the ingratitude of *Israel*, (g) begins with a testification of his own Integrity, challenging them to say any thing against him, if they could; *Behold, here am I, witness against me before the Lord.* — But if that Proverb may be cast in our teeth, *Ἄλλων ἰατρὴ αὐτῶν ἔλαττον ἐργάζων*, When we undertake to reprove, our own bad life will take off the edge and efficacy of it: If we come to reform men, we had need bring *Digitos mundos*. He that comes to wipe off a spot on the face, with foul fingers, will make it worse. Remember then that charge of the Apostle, (h) *Keep thyself pure.*

(e) 1 Tim. 3.

13.

(f) John 8.48.

[g] 1 Sam. 12.

3.

[h] 1 Tim. 5.

22.

2. The exercise Government to its proper end.

II. Let it not be esteemed Presumption, if I beseech the *Reverend Fathers* of the Church; yet I need not, they are, I am confident, of themselves more ready to do the same; but, let me obtest and adjure all those, who are called to manage the Government under them, that they zealously exercise it in all things to its proper end. The Glory of God, and the real good of the Church: that *Innocency* may appear with boldness, and all *Vices* tremble at the presence of their Courts. Let the *Church-wardens* conscientiously present the enormities of their Precincts; Let *All officers* strive, not to enrich themselves, but to reform sins, and make men better. In the managing of all Ecclesiastical Censures,

themselves in their places.

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tures, be careful to make men see themselves, confess & forsake sin. In matters of inferiour nature, use all meekness; and unto *Persons*, the tenderness of *Brethren*: But in case of high enormities, wherein the life of Christianity, or the peace of the Church is nearly concerned, proceed with all just severity. Then will the Church be freed of her enemies, honoured of strangers, beloved of her friends, and revered of her children; and the world shall see, that her Courts are kept, and *Visitations* held, not only of course and custome, but to the effectual reformation of Offenders, restoring of Penitents, encouraging of the pious and peaceable; to bring sinners to a sight of, and sincere sorrow for sin: And in a word, (contrary to the too just complaint of some of olde, and taken up by some as a reproach against the Church, I hope unjustly still) *Non nummorum, sed morum gratia*, not to empty mens purses; but to reform their manners:

I have done with the *Office or Employment*: Let me crave leave for a word or two of,

2. The *Object*: the *Souls* of men: *ἡ ψυχὴ τοῦ ἀνθρώπου*, *They watch for your souls*; not to get from you, nor indeed to preserve for you, your lands, goods, estates or lives; these are of secular concernment; but for your souls, for the furtherance and advancement of your spiritual good, your consolation and salvation: And this shews the *Nature, Worth and Weight* of this work.

2 The Object of this Government, The Souls of men. which sheweth,

1. The *Nature* of our work, it is spiritual, to look not *τὰ βιωτικά*, about the things of this life, or secular concerns, but *μετὰ τὰς ψυχὰς, καὶ τὰ πνευματικά*, about souls and spiritual things. Christ is called *ἐπίσκοπος τῆς ψυχῆς*, (k) the Bishop of our souls; his Oversight as Mediator, and Governour of his Church, consists not in judging Law-suits, or Division of Inheritances: *Man* (k) saith he, *who made me a judge*? &c. This was not the end of his coming; but to teach, lead and rule, for the spiritual and eternal welfare of men, the recovering and saving the souls that were lost: So under Christ, the Government of Bishops, Elders, Ministers in the Church is not to meddle with political, or civil matters, as such: in this

1. The nature of their Works, it is spiritual, [i] 1 Cor. 6. 3. [k] 1 Pet. 2. 25.

[l] Luke 11. 14.

[l] 1 Cor. 6. 4. (l) *set up others to judge*: but in things pertaining to God, and the eternal advantage of men's precious souls. Even their severest Censures, *Excision by Excommunication* tendeth to this, That the soul may be brought home to God, and the [m] *Spirit saved in the day of Christ*, (as I have already shewn.)

[m] 1 Cor. 5. 5.

2. In worth & excellency.

2. It is a work about Souls; then a work of *Worth* and *Excellency*, to encourage fit persons to it, when God hath given Abilities for it, and brings men by a regular Call unto it: They should not be unwilling to undertake it: *He that desires the Office of a Bishop, desires a good work.* It is a precious Employment, *A watching over, and for the precious soul.*

3. The weight of the Employment.

3. A work of *Weight*: It is *Opus & onus tremendum Angelis*. They are to be employed about Souls: Wherein, as for the encouragement of Ministers, they may be a means to [n] *save a soul from death*; and, (in the language of the Philosopher) [o] *Θειν ποιῆν ἕως ἀθανάτου τὸ σωματιν, as much as may be to make a god of man, that is, of a Sinner to make a Saint*, or, (in the language of the Scripture,) [p] *Partaker of the Divine nature*, which is the greatest and noblest work that man can do: So, to keep off those, who

[n] Jam. 5. ult.

[o] Hierod.

[p] 2 Pet. 1. 4.

[q] Jer. 23. 21.

[q] *run, and are not sent*; it is such an employment, as (if considered well) will make the best of men astonished at it. To be a Steward in a noble Family, is a work too weighty for every shoulder: But to be a Steward of God in the Church, a Dispenser of heavenly Mysteries, *ἰερωσύνην*, [r] *To divide the word aright*, and [s] *to give the proper portion in due season* to the souls of men, is much more: And the miscarriage in this is wofully dangerous in the loss of souls, which are more [t] *worth* than the whole world besides; being things, which the whole world could not, only the [u] *precious blood of Christ* was able to redeem. The Employment then about these, and the Government of them, must needs be a work of worth and weight, *The Art of Arts* [x] *τὴν ἁγίαν τέχνην, ἣ ἐκείνην ἐκείνην, τὸν ἀνθρώπου ἀγῶν, &c.* as that holy *Nazianzen* doth excellently express it.

[r] 2 Tim. 2.

15.

[s] Luk. 12. 42.

[t] Mat. 16. 26

[u] 1 Pet. 1.

16. 18.

[x] Greg. Naz. in Apologet.

This

This, as 1. as it may encourage us to the worke and engage us to all care and fidelity in our charge: so

2. It is a prevalent motive to perswade to the Duty of the Text, *Obedience* and *Submission*. Which is the *Att* required, (the first particular named in the *An. lysis*, though here handled last) *Obey*, and *Submit your selves*. We have seen a Government in the Church; the *Governors*, and their office, and the *End* thereof, the *Profit of Souls*: Let all Christians then learn to *Obey*. (1) *Prize them for their workes sake*. Let them have their *Double honour*, (2) *especially they labouring in the Word and Doctrin*.

Obey them, for their place and *Authority sake*. 1. Reason requires it; to what end is their office, or do they Rule, if they are not obeyed? 2. Religion requires it. They are some of the *Fathers* whom God in his Law, [*viz.* precept 5.] hath commanded us to honor. Every *Authority* both in Church and State is an [a] *Ordinance of God*, and to be obeyed for *Conscience sake*. We are not only to look on them as *Neighbours* and *Members*; or reverence them onely as *Reverend pious men*; but to *Obey them as Fathers* and *Governours*. They are Men, and as men they have their personal faults; but as he that gave to a bad man, said, *Dedi non homini, sed humanitati*: so in this case of *Obedience*, it is not yeilded, as to the men, but as to them in such a place or office. Obedience we must yeild to their [not Commands as *Princes*, but] *Counsels as Leaders*; *Directions*, as *Guides*; *Censures*, as *Governors*: to follow their *Doctrin*, to reforme upon their *Rebukes*. [b] *so to follow them, as they follow Christ*: Yeild your selves to be [c] *Moulded according to their Word and Doctrin*, as those who *watch for your souls*. This is indeed to [d] *Feed your selves by the shepheards tents*.

And for us [my Brethren of the Clergy] would we find a just obedience to our Word and Doctrin, to our Admonitions and Reproofs in our respectives charges; let us shew an example of just Obedience in our Carriage and Sub-

Vse. 1.
To engage.
Fidelity in Gov-
ernors.

2.
Obedience in
all that are
under them.

(1) 1 Thes. 5. 12

(2) 1 Tim. 5. 17

1 Reason.
2 Religion re-
quires Obedi-
ence to Rulers.

(a) 1 Cor. 12. 18
Rom. 13. 1, 2. 5.

[b] 1 Cor. 11. 1.

[c] Rom. 6. 17.

ὡς ὑποτάσσονται

τῷ κυρίῳ ὡς τὰ μέλη

τοῦ σώματος αὐτοῦ

τοῦ σώματος αὐτοῦ

[d] Cant. 1. 8.

(e) Mar. 8. 9.

submission to our Superiours. As we are *over our flocks* : so must we remember , that we are as the *Centurion* in the Gospel , [e] *Men under Authority also*. When we shall contend for a *Parity* , and deny a Subordination ; and usurp a power , which we have not , by the *Lawes of God* or the Land , we make a fearful *Schisme* in the Church. When we shall presume to reject our *Bishops* , we teach people to reject *us also* ; yea and we shew the way to ruine both. While we are divided , we are neither safe : but united , the *Bishop* with his *Presbyters* ; A *Venerable Episcopy* , presiding , and principally ruling , assisted by a subordinate *Presbytery* , these together , through Gods mercy , shall be invincible.

(f) Tit. 1. 5.

Let us then in our places learn and yeild Obedience , in duties which are in themselves *necessary* , I presume none will scruple it : but in Matters of Indiferency , Circumstance , and Order we shall also finde *Obedience necessary*. Some things there are which *Christ* and his *Apostles* have already prescribed to be observed in all Churches in the World ; & to such , as these , we are Obliged , whether they are againe Commanded us or no : and yet the command of our Superiours being added , layeth a farther obligation to obey in these. But besides these , there are also many other things fit and *Convenient* to be done in the Church ; yea at least *Prudentially necessary* for the beauty of Order , the Decency of Administration ; wherein our Governours have power to Command , and we are obliged to obey. Such are τα ληποντα , [f] *Things that are wanting* , or left to the prudence and discretion of the Church : in which the Apostle made no particular or expresse rules ; but left order to *Titus* in *Creet* ; and consequently to the *Bishops* and *Governors* of the Church in their several *Provinces* , *Diocesses* and *Jurisdictions* , ἐκκλησιῶν , To settle and order them , as should be most for the benefit , Unity , Peace , and edification of the Church. Whatsoever then is Lawfull , (though we may judge it not so Convenient) and enjoyned by those , who (and not we) as Governours of the Church are onely Judges , we must
sub-

submit *u. 23*, and for Peace, Order, and Edification, and avoyding of Offence. Yeild your selves,

And to yeild this honest and just obedience we are sufficiently engaged and excited by

2 The other *Generall* part of the *Text*, the *Motives*, or Reasons added to enforce the Duty; and these taken,

2.
Gene al.
The Motives.

1 *Ab Officio*. They Watch for your souls, this is their work and duty: you must then be content to be Watched over. They are placed in this office by God; and for this purpose made [g] *Overseers* by the *Holy Ghost*. They Act by a *Divine Warrant*, and to disobey them is to [h] *Resist the Holy Ghost*. Their aime is your advantage, not as those against *Jeremy*, [i] *to watch for your halting*, to take advantage against you? but to reforme, reclaime, and save your Souls. It is too sad a signe that men love their sins, when they are loath, that their Pastors should observe their Ways.

Ab Officio.

(g) Act. 20. 28.

(h) Act. 7. 51.

(i) Jer. 20. 10.

2. *A Necessario*. They must doe soe, it is their Duty. *As* They, that must give Account. It would be much for the Ease of your Governors to be confined to their Study and Pulpit, and have no farther Charge laid upon their shoulders: but this Charge they must take of you, and bee accountable to God for you: viz. of their Labours with you; and of your Lives and Carriages under their Ministry. *Stewards*, they are of the house of God, and must give account to the *Master of the Family*. They are *Shepherds*, but the [k] *Flock* is God's: and they must give account of the *Sheep* to *Jesus Christ*, [l] *the shepherd of your souls*. Who is *Αρχιεπίσκοπος*, and whose sheep ye are: Which

2.
A necessario.

(k) Act. 20. 28.

(l) 1 Pet. 2. 25.

1 Pet. 5. 4.

1 Must engage us in our places to all fidelity and care, that we consider seriously of the burden upon our shoulders; using all diligence that we may give up a good account of our Charge. If [m] *People perish* for want of knowledge; and we have not intrusted them: if they sin, and we neglect to admonish, rebuke, and to use

Use.
To engage
1 In Ministry.
Fidelity.
(m) Hol. 4. 6.

use the meanes and power in our hands to reform them : They dye ; but we must answer for them [n] *with our own blood*. Therefore

(n) Ezck. 3. 19.

2.

In People an
humble submi-
ssion.

2. Let not people thinke much of our care. Say not , that we are *busie-bodies*, when we preach unto you, & inquire after you, for we must Watch, and give account. But here are we in a great straight : we are in danger *apud homines*, *loquendo* ; *apud Deum* , *silendo*. If we faithfully discharge

(o) Amos 5. 10.

(p) 2 Pet. 2. 1.

*αἰσχροὶ ἀν-
ωδῶν.*

(q) Gal. 4. 16.

(r) 1 Thes. 5. 13

our duty in a just reproof of men, [o] *they hate us* : if we deale plainly with men, when they fall into erroneous opinions ; [p] *Schismaticall* and pernicious ways ; or dangerous sins : we are accounted *Enemies*, [q] and for no other reason , but because we tell them the *Truth*. And when they should [r] *prize and love*, they hate us even for our Workes sake. But there is a far greater danger in our Silence ; we are in danger of Gods displeasure (and that is [s] *fearfull*, for [t] *Our God is a Consuming fire*,) if we discharge not our duty towards your souls. Speake then and Admonish and Rebuke, &c. we must ; and you must be content to hear and obey : the good , and eternal salvation of your souls depends upon it.

3.
A Commodo.

3. *A Commodo*. That they may do it *κατὰ καρδίαν*, when ye obey we can *With Joy*, give up our accounts to God. It isa *Joy* to the shepherd when his flocks thrive ; to the Minister, when his labours are successful [v] *What is our joy , and Crown of Rejoycing ? Are not even yee in the presence of Christ , at his coming ?* Yea are our glory, and our joy. And again [x] *We are comforted over you in all our affliction* — , by your faith ; whatsoever we want or suffer, [we live if ye stand fast in the Lord] thus St. Paul ; and he goes on , [What thanks shall we render to God for the joy, wherewith we joy for your sakes before our God.] The like we read in St. John [y] *I have no greater joy , then to hear that my Children walke in the truth*. They are [z] *Nurses* and *Foster-Fathers*, and bear tender affections towards you , and rejoyce as much , as your natural Parents can do, in the stirring of your souls.

[v] 1 Thes. 2.
19, 20.

(x) 1 Thes. 3. 7.
8, 9.

(y) 3 John 4.

(z) 1 Thes. 2. 7, 8

This

The Peoples Disobedience, a grief to Pastors

27

This if any thing, should engage in people returns of love and obedience. They have heavy burdens on them, and but weak shoulders: we are frail men, and discouraged much by the crosse carriages of people: we need all helps, (as *Moses* (a) had *Aaron* and *Hur* to hold up his hands,) there is no way so good as this. By your holy life and conversation, by your love, Humility, pious, peaceable, and obedient carriage you will revive us. By this argument the *Apostle* wooes, and by this let me prevaile for this holy obedience. (b) *If ye be any consolation in Christ, if any comfort of love — fulfill ye our joy, &c.*

Use.
To engage people, to returns of love and obedience.
(a) Exod. 17. 12.
(b) Phil. 2. 1, 2.

4. *Ab Incommodo*: and this is double, if ye will not obey as ye are here required, so that we cannot give up our account with joy.

4.
Ab Incommodo.
Peoples sin.

1. The Grief and Sorrow will be ours, when people are taught, admonished, &c. and yet will be still untractable, this is a grief of heart to their pious Pastors. This (c) *vexed Lot*, though he had no such charge over *Sodom*: much more will it those, whose care and charge they are. Is it not matter of sad sorrow, that we should see our labour lost, and that we still (d) *plough on the rocks*, and *sow among thorns*? that we must still complaine (as it is in (e) the Prophet) *The bellows are burnt, and the foundler melteth in vain*, there is no good done, for *Reprobate silver* they will still be? this makes the Prophet crie, (f) *My leanness, my leanness, woe unto me*: and as with *David* (g) so is it with them, *Rivers of water run down their eyes because men keep not the Law of their God*. Is it not matter of deepest sadness, that we should be a means to Damn them, whom we are sent to, and desier to save? for the word which we bring, will be as, where it is received and obeyed, (h) *the Saviour of life unto life*; so where it is rejected, as certainly and infallibly, *the Saviour of death unto death*, if we be not as (i) *Reapers together* you, as good Corn, into the barn, we shall be as *Binders up*, as of *Tares* and *weeds in bundles to be thrown into the fire*: [as it is in the Parable.] (k) God beginning to do that by his *Ministers* here, which he will perfectly do by his *Angels* at the end of the world.

1.
The Pastors
sorrow.
(c) 2 Pet. 2. 7.

(d) Am. 6. 12.
(e) Jer. 6. 29, 30.
(f) Isa. 24. 16.
(g) Psal. 119. 136.

(h) 2 Cor. 2. 16.
(i) Math. 13. 30
(k) *Quinquam tunc* (i.e. ad consumationem seculi) extrema manu pun-gendae ecclesiae appret, (Deus sc.) per Angelos, idem tamen nunc facere incipit per pios Doctores.

Calv. in Mat. 13. 39

E

2. But

The Peoples Disobedience, & Grief to Pastors,

The Peoples own
Damage.

2. But though the Grief will be ours, there is matter of
Danger to you that obey not, and to you only, for

1. The faithful Pastors shall sustain no loss by the peoples
disobedience: for *Curae suscipimus, non curacionem*, we are
charged with the Care, but not the Cure. The Physicians
suffer not for the Patients death, if he resist or refuse his
medicines: *Our cura is not cura pro Reipus*, but *cura pro*

[1] 1 Cor. 3. 8.

Reipus, according to our word and labour, not fruit or success.
Men that till the ground shall be paid, though the seed mis-
carry; and the Reapers shall be rewarded, though the corn
be not worth it. But

2. A disobedient people shall suffer. The Parents dis-
pleasure will be the childrens disprofit: it will be *damnum* to you,
unprofitable, damage to you: For 1. Your sins are aggravated;

[m] Joh. 15. 22.

(m) if the word had not come to you, ye had not had sin: [ite.]
Comparatively, viz. your sin had been nothing so great as
now it is, for now ye have no cloak no colourable excuse for
sin: and then 2. Your Judgements will be increased, *terro*
will it be [a] for Sodom or Gomorrah, then for you, who
have heard, and seen, but obeyed not: *Quanta Damnatio*

[a] Mat. 11. 20.

a Damnatio damnari? Sad is the condition of sinful men
when the Gospel of peace and life, [a] shall be a witness against
them. [p] If any man hear, and beleive not (and he believes
not, who obeyeth not) I judge him not [saith Christ]

[e] Mat. 24. 14.

[e] Joh. 12. 47.

what? will not Christ judge? who else can? hath not God
[g] Committed all judgement to the Son? True, but he will not
judge, [he saith] well we are secure now, may the sinner
think, we fear none else: but stay first, *Pater et Filius*,
Filius ad Patrem. The Father hath committed all judgement
to the Son; and the Son to the word. The Son shall not need to
judge such an one, the word shall do it: [r] The word that I

[g] Joh. 5. 22.

[r] Joh. 12. 48.

[s] Heb. 2. 17.

have spoken, the same shall judge him in the last day. The
Lord Jesus Christ is a [s] compassionate high Priest, and he
came to save; and to make Reconciliation for sins. Here a
sea of Comfort and Hope; True, but let not the sinner pre-
sume and continue disobedient: for he is the Author of this
wretched situation only so [t] such as obey him. To these only
will he extend his mercies and enlarge his compassions,

[t] Heb. 5. 9.

[u] Heb. 5. 9.

Me

But Damage to themselves.

29

Me thinks these meditations might strike terror into the souls of men and even force them to an holy obedience.

But whatsoever *People* do, Here is Comfort and encouragement enough to Gods faithfull *Ministers*: Howsoever their labours succeed with men; yet they are accepted with God. Let us (*my Brethren*) be faithfull and diligent in our places, blamelesse in our lives; ensamples to the flock in Holinesse, Faith, Patience, Peace, Humility, and Obedience: And in our Doctrine shewing Incorruptnesse, Gravity, Sincerity: Let us Teach, Exhort, Rebuke, with all long-suffering and Patience: then, though to our sorrow, we may complain for want of successe, that we have all this while [v] *Labour'd in, vaine* and spent our strength in vaine and for nought, yet let us be encouraged to go on, and we may be assured for our comfort that [x] *Our work is with the Lord and our labour with our God:* and he will reward us.

Use.
To encourage
Minist. in
their work
howsoever
their labours
succeed with
men.

[v] *Isa.* 49. 4.

[v] *ibid.*

What now remaines? but that we turn this *Sermon* into *Practice*: And now every one in our places set our selves to the serious exercise, and faithfull discharge of these Duties, whether of *Governing* or *Obedience*, which God in his word requires of us,

Yea and turn the *Sermon* into a prayer [for [y] *all our sufficiency is of God*] in the words of our *Apostle*, but a verse or two below the *Text*.

[y] *2 Cor.* 3. 5.

“ [z] *O God of peace, Thou who broughtest again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make us (Governors and governed, Pastors and Flock, even make us) every one perfect to do thy will; in our several Offices, Ministries, Places and Stations,) working in us that which is well pleasing in thy sight: through Jesus Christ. To whom, with the Father and the Holy Ghost, Three persons, but One Eternal, Invisible, only wise God, be All Glory and Power, Praise and Dominion for ever and ever, AMEN.*

[z] *Heb.* 13. 20
21.

FINIS.